WESTERN RECORDER.

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Communications.

For the Western Recorder.

No. III.

MR. HASTINGS—Very remarkable facts have come to our knowledge respecting the interior of Africa. An example is recorded, of a native of that country, after inferring from the design apparent in surrounding nature the existence of God, having prayed the Great Unknown that he would further reveal himself to the poor supplicant. In process of time, the child of nature was kidnapped, brought to this country as a slave, purchased in New-England, and instructed in the principles of christianity. Of those principles having perceived the truth, and felt the power, the doubts respecting the divine existence which had occurred to his mind in the season of distress vanished, and he delighted in the living God as revealed. Then he knew that his prayer had been answered, and the divine goodness rose before him more gloriously in a day with clouds.

Recently we have read of a community in Africa, in a state considerably civilized, and said to possess several products of the arts, known to have existed in Asia and Europe prior to the christian era. But I hear it asked: Why do you advert to these things? Are they not utterly irrelevant?—Softly, candid reader! You may, possibly, change your mind, and admit that the following supposition is not extravagant.

Suppose, then, that hereafter a community of people should be found in Africa, who happily have understood nature's indications of the way to true happiness, and that they had been induced by feelings, at once parental and patriotic, to use every effort to transmit their own wisdom and high enjoyments to remote posterity. Suppose, also, that they had enacted a law, couched in the most peremptory terms, and making it the duty of the citizens, old and young, to convene at short intervals, on a set day on which no other business should be transacted, to hear instruction on the great principles of duty, and expositions of the rules to be observed toward the attainment of the highest degree of possible happiness. Imagine yourself a sojourner among that people. What do you witness? You see them, on the day appointed, going to the public buildings where lectures so important are given. He to whom the eyes of all look for instruction, makes it his object to unfold and elucidate first principles, perceived as truth, and admitted as important. He follows them in every step of his progress, through all their relations and bearings upon practice. He, as one earnest to promote at once the happiness of individuals and the public prosperity, shews the importance of acting in conformity to their practical results. The assembly exhibits every appearance of attention, docility, and respect. No indecorum is seen. All appear neat in their apparel, and in habits of personal cleanliness. The lecturer shows the importance of right notions, by adverting to the effects produced on those who do not regard sound doctrine. The indifferent, the contemptuous, the self-conceited, and the scornful, are represented as objects of disgust and public contempt—as squalid in their appearance, and destitute of true enjoyment—as persons of no credit, and sunk low in a state of self-degradation. On a closer view of the state of society, you perceive, in private circles, illustrations of what is heard on the day set apart for public instruction. Many miserable beings present themselves, whose very aspect demonstrates the justness of the lecturer's remarks.—Their countenances are not intelligent; their faces are strangely disfigured, and they give various proofs of that morbid state which vice never fails to produce. *Here* you see examples of premature old age; and *there* those who are brought to the very borders of idiocy, by the use of intoxicating drugs. In short, you observe appearances strikingly analagous to the redness of eyes, and the carbuncled visages, so frequent among ourselves in the slaves of intemperance. But you cannot find legislators and judges violating the laws, and that on the day set apart for the instruction of the people in sound principles, and to enforce by strong motives obedience to the precepts of virtue. From such delirious extravagances, it may be fairly presumed that the dread of popular indignation would be an effectual restraint. In such a community, no person would dare to incur the risk of being called the *Tom-Thumb* of legislation, or the *Lilliputian* of justice. Of such obduracy, such hardened audacity, those alone are capable, whose moral sense is become seared by a daring violation of the ordinances of Heaven, amid the full blaze of divine revelation.

But a suppositious field has been sufficiently traversed. Let us return to ground of which the reality will not be disputed. My long acquaintance with the *slang* of secret and avowed disbelievers in revealed religion, convinces me that *they* would readily extol the wisdom of the African community; that they would style them a very *moral* people, and that they would apply the same epithet, MORAL, to the institution designed to ensure the perpetual prosperity of the state. It is also more than probable, that the same class of men would not be content with expressing abundant admiration of the sage Africans, without pointed insinuations respecting the insufficiency of christianity to produce a state of things so desirable. The reason assigned would be, the existence in countries, nominally christian, of thousands, who, idle and dishonest, are a curse to the community. The supposed discovery would indeed give them a splendid opportunity to display all their talents. Would they not be glad most effectually to procure the suffrages of freemen on the day appointed to show the majesty of the people? I am not sure that they would not strive to have a law enacted for the establishment of a similar institution. Thus would they hope to destroy for ever the influence of a class of men, whom they unscripturally, contemptuously, and sarcastically, call PRIESTS. But it is morally certain, that the "knowing ones," equally perspicacious, as eager in pursuit of popularity, and as anxious to retain their money, would be loud and strenuous in their opposition. Their deep antipathy to the ministers of religion becomes inert in one moment; and their oratorical champion rises in the fulness of his strength, confident in his ability to gain an overwhelming majority, and to cover with confusion his patriotic opponents. Let us hear him:—

"*Mr. Speaker*—What can be the motives of the mover and advocate of the law proposed? Have we not already a law enjoining the strict observance of the Sabbath? And is not that heavenly ordinance an institution purely moral? Has not its sound policy been demonstrated in two compositions of the highest excellence? Of the gentlemen who produced them, the names ought to be emblazened in golden characters; or rather they should be entered on the journals of this house, not without a vote of thanks to them, as citizens who ought to be had in everlasting remembrance. Pray, Mr. Speaker, in what consists the powerful charm pervading those essays? Is it not the luminous proof which they exhibit of the Sabbath being the grand preservative of the public morals? Humanity, industry and temperance; personal cleanliness, the cultivation of intellect, correct taste, and gentle manners; condescension on the part of the opulent, and respectful yet manly deportment on the part of the poor; exemption from fanaticism and sanguinary superstition, as well as from all the fooleries which marked the best days of Greece and Rome; the passions of man laid under powerful restraint, and the best affections of our nature in a high degree of improvement; a check given to the avarice of the rich, and the poor protected from extortion; the culture of fine moral feeling; Sunday schools exerting a mighty influence on the rising generation; and what is above all things, piety toward the Creator, ever recognized by observers of the Sabbath, as the source of all good, and as the witness, not of overt acts only, but also of all the secrets of the heart; *all* these advantages, Sir, are acquisitions of inestimable value to a body politic—acquisitions which the Sabbath is eminently adapted not only to secure, but also to realize, to the people who conform to its laws. That mankind may rise to these high attainments, the wise and good have furnished unnumbered volumes; and the active ministers of the christian sanctuary have poured forth streams of instruction still more numerous, of which the aggregate would form a volume, pregnant with more fertility, and productive of greater wealth, than the mightiest of our far-famed rivers. All this is effected at an expense smaller than a drop in a bucket, in comparison with the sum which the class of men contemplated by the bill before us would draw from the treasury. Sir, I will not inquire into the expense, which it would be necessary to incur in the *education* of the moral lecturers proposed. Nor will I anticipate the inefficiency which would be evinced by such a tribe of imbecile abortives. Should any person require information on this point, let him read the history of Julian the Apostate, faithfully written. Will it be said, that many of our citizens regard not the Sabbath? I have a right to content myself with asking: How comes it to pass, that the law enacted for its observance is not enforced? Why do not the public functionaries do their duty? Is it not because *they* are among the boldest profaners of the Sabbath? Sir, if we have not virtue enough to put in force the law existing for keeping holy the Lord's day, we are already ruined. The multiplication of statutes of *any* kind will not avail us. Without the prevalence of virtue, the arm of the law is powerless."

A review of the preceding paragraphs has tempted me to fear that they might appear as the reverie of a superannuated dotard. But a moment's recollection of the bible gives me ample relief. There I find the great enemy of truth quoting scripture. There I also read, that "Satan himself is transformed into an angel of light. Therefore, it is no great thing, if his ministers be transformed as the ministers of righteousness." Indeed, were the truly christian part of our community to discharge the debt which they owe to heaven and earth, on the day of election, the contemptuous *go-by* would not again be given, by a committee of the House of Representatives, to numerous petitions for an effectual check to the profanation of the Sabbath.

But, Mr. Editor, let us return to the argument. Are we not justifiable in saying that the advocates of the christian Sabbath stand on solid ground? We reason thus: If man be under a moral constitution, a constitution apparent from his nature, and the various relations in which he stands to all surrounding objects, as well as to his Creator; in other words, if man be a mere agent; then a truly moral course of conduct is the only and the sure road to happiness. But facts demonstrate, that obedience to the fourth command in the decalogue, does exert on society an influence moral and salutary beyond all computation; and we clearly perceive a basis, on which standing a civil community may defy the sad changes and the disastrous results which have proved fatal to empires and republics. To connive at the profanation of the christian Sabbath is therefore high treason against the public good, because it is opening the flood-gates of vice. Of this the fathers of our country were aware. What induced "the Pilgrims" to introduce a state of society in which the citizens of the United States exult as the happiest people on earth? Was it not a deep sense of duty to keep holy the Lord's day? They were solicitous to secure the temporal and eternal happiness of their posterity. Hence they early provided the means of education. They knew full well that superstition and moral degradation, in all their gross turpitude, are the offspring of illiteracy and ignorance; and they were as well assured that intellectual improvement, without religion, could not produce good morals. In their minds pure religion and sound morality were inseparable. Hence the erection of the school-house and the church was simultaneous; while the inviolable sanctity of the Sabbath was recognized by a law, still existing, though most awfully transgressed. They were too well acquainted with human nature to entertain the vain conceit, that urbanity of manners and pure morals can be extensively promoted without all the *social* accompaniments of the Lord's day. And who will say that existing facts do not show the correctness of their judgment?

Possibly some of your readers are disposed to remark, that no proof has been given of a *moral obligation* to dedicate to religion a seventh portion of our time. Let them be assured that nothing of the kind shall be omitted by

AN OLD STUDENT OF ANCIENT FACTS.

For the Western Recorder.

MR. EDITOR—I send you the following extract of a letter from a person in ——— village, to his friend in ———, with a few slight alterations, the better to fit it for public view. The sentiments may perhaps be useful to some of your readers. BRADNER.

After mentioning the sickness of his family, the writer observes—

"Thus you see we are almost continually afflicted; and yet it becomes us to be grateful that life is spared. God has determined what shall come upon us; and his determinations are just and good. He knows what afflictions we need, and as a kind Father he administers them. I say *as a kind Father*. In view of my ingratitude, coldness, wordly-mindedness, distrust of his providence, and criminal indifference to the great subjects of *truth* and *holiness*, I am almost afraid to call him *my Father*. Can he *be a Father* to such a wretch? is the amount of frequent inquiries with me. But, if saved at all, I shall be saved by *grace*, and not by the works of the law, by which no flesh shall be justified; not by *my own righteousness*, lest I should boast. O, it is a glorious scheme which the gospel presents. It is *by grace;* and if I know my own heart, I sometimes rejoice in this truth, and deem it one of the most precious in the bible—"by grace are ye saved."

"The question then is, has God given me grace to love him as the *chief good* of the universe? a *good* which no finite sacrifice could purchase for those unworthy and unfit to enjoy it—a *good* in which fallen man could never participate, except through the atonement of *God incarnate*, mercifully made ours by the "sanctification of the Spirit and belief of the truth." Do I *hate sin* because it is hateful in the sight of GOD; and not *chiefly* because it exposes me to ruin? Do I *love holiness*, and desire it more than happiness or any earthly good? Let me answer these inquiries in the affirmative, without deceiving myself; and *through grace* I shall be safe, though I may have been, *in the sight of God*, one of the greatest of sinners, and worthy of eternal death. Then may I humbly and affectionately call God *my Father*, reconciled through Jesus Christ. You will not understand me to say, that I may willingly permit myself to *sin*, while enjoying this confidence of hope. O, no. Bound as the Christian is, to resist all temptation, and to hate sin as the most *unlovely* and detestable object in the universe, he cannot consistently allow a single transgression. On the contrary, he will deem it his highest privilege to be holy, and to *do* all in his power to promote the glory of God and the good of souls.

"The law, which is infinitely "just and good," declares in language which should chill the blood of the transgressor, "the soul that sinneth, it shall die!" The gospel, without in the least diminishing our obligation to obey the law, sweetly points the guilty and death-deserving captive to a bleeding and atoning sacrifice—"Lo, I have found a *ransom*." "Behold the Lamb of God that taketh away the sin of the world." And who, in his right mind, can resist the offer of eternal life, on terms so easy, and despise the voice of truth most affectionately proclaiming in his ears, "By *grace* are ye saved, through *faith;* and that not of yourselves, it is the *gift* of GOD." Let the sinner really submit to be *saved by grace*, and he shall live; for such submission implies the existence of all the christian graces.—Let him refuse, and he dies; for "cursed is every one that continueth not *in all things* written in the book of the law, *to do them*." He *has sinned;* he accepts not salvation *by grace;* he cannot *atone* for *past* transgressions, nor even keep the law in *future*. There is no hope in his case; he must *die!*"

From the Recorder & Telegraph.

RUSSIA.

We believe that the following particulars have not been generally known to the christian community in this country, and therefore beg leave to present them as received from a gentleman who is a German by birth, and a zealous member of the house of God:—

A revival of religion took place in 1816 or '17, in the kingdom of Bavaria, where, as is well known, the prevailing religion is the Roman Catholic. Three of the catholic priests were then, by divine grace, bro't to see the truth as it is in Jesus, and began to preach his gospel in its purity, which had not been done in this country for many years. Their names are Boos, Gossner and Linde. Persecution was the immediate consequence of their pious zeal.—They were obliged to leave their native country, their friends, and newly converted hearers. Boos went to Prussia, where he died in the beginning of the present year. Linde fled to St. Petersburgh, where the Emperor Alexander had invited him to become provost over the catholic church. It seems indeed astonishing that the Pope or the catholic clergy in Bavaria did not attempt to hinder the departure of this extraordinary man; and still more so, if it is considered that Linde had already been put in prison on account of his preaching, and that no doubt his bitter enemies intended to send him to Rome in order to be punished for apostacy. In the providence of God, however, and probably through the means of Prince Galitzin, the Emperor Alexander heard of those excellent men, Linde and Gossner, and of their sufferings for righteousness' sake. He addressed himself immediately to the King of Bavaria, requesting him to send them to Russia, as they could not live in peace with their catholic brethren in Bavaria. The King complied, as he at that time durst not refuse the Emperor's requests. Linde was then set at liberty, and permitted to go to Russia, and Gossner followed him soon after. Through the influence of the Russian ambassdor, Linde was even allowed before his departure to deliver a farewell sermon to his congregation and christian friends. The government, however, apprehending some commotion among the people because of his departure, took the precaution to place two soldiers behind the preacher on the pulpit. The congregation being too numerous to have room in the church, the pulpit was erected on the wall of the church-yard, where Linde preached to about 20,000 persons collected around the church on the slope of the hill on which it stands. Many credible eye-witnesses have estimated the numbers present at this affecting scene not to be less than what has been stated. After having finished his sermon, he commended the brethren to God and to the word of his grace, and prayed for the pardon of all his enemies and for their conversion, and then immediately departed with a few brethren for Russia. This day was so remarkably blessed, that even many of the soldiers, who were appointed to guard the congregation, were truly converted to God, and joined the brethren; who, however, were constantly persecuted, and are still persecuted and oppressed even to this moment. But they have the word of God, which is able to build them up and to give them an inheritance among all them which are sanctified. Boos, Gossner and Linde had redeemed their short time by distributing Bibles and New-Testaments, and as many of the works of Thomas a Kempis and Gerhardt Terstegeen as they could. Linde, on his journey to St. Petersburg, preached in many places in Germany, where brethren were to be found; until he reached his place of destination, where he immediately proceeded to proclaim the plain and unadulterated truths of the gospel.

It may be well to observe in this place, that the Pope has no direct or controlling influence over the Roman catholic churches in Russia, inasmuch as the minister of the ecclesiastical department of government superintends the concerns of all churches and denominations within the limits of the Russian empire. Prince Galitzin filling this high office at that time, was consequently able to protect Linde from the enmity of the Pope and his adherents. Linde's preaching in St. Petersburg was much more successful than could be expected in a capital, where luxury and pride pervade nearly all classes of society; where either superstition and unbelief, or a stupid indifference, had infected all christian denominations; & where even the Moravian church, which has always been a light in the darkness of Russia, was in a dangerous spiritual slumber.

As soon as Linde began to preach, the gospel proved, as it ever will when faithfully exhibited, to be a fan in the hand of the Lord, by which he purged his floor, separating the wheat from the chaff. Many rose and spoke reproachfully against the cause of God, making sport of the revival, and calling it folly and fanaticism; but many on the contrary redeemed this precious time, this day of salvation, rejoicing in the tender mercies of our God, by which the day-spring from on high had visited them. Roman Catholics and Protestants, and even Russians of higher rank, gave each other the hand of brotherhood, and while looking on each other as brethren in the Lord Jesus Christ, never thought about different denominations, never mentioned Paul or Apollos or Cephas; but were all one in Christ. This revival in St. Petersburg was very extensive and powerful. Persons of the highest rank and people of the lowest estate partook of its inestimable blessings. Even the imperial family were at that time bro't under deep concern for their souls, and some of its members under deep conviction of their sinfulness and of the necessity of true repentance, & of faith in Jesus Christ; that is, as far as man can judge of things so delicate as true repentance and conversion.

Linde left St. Petersburg in the autumn of 1820, when he went to Odessa. He was succeeded in his pastoral office by Gossner, who laboured to carry on this glorious work with the same zeal, and in the power of the same spirit through which it begun, and perhaps with a yet more exalted measure of christian wisdom and pastoral prudence, as he is a man of uncommonly quick discerning spirit and much experienced in the gospel ministry. The cause of Linde's coming to Odessa was as follows:—Many of his hearers in Germany expressed before his departure for Russia, a strong desire to follow him into that country, in hope there to enjoy under his preaching that liberty of conscience, which they had no prospect of enjoying where they were. Linde being frequently sent for by the Emperor Alexander during his stay at St. Petersburg, spent many a retired hour with him in private conversation on religious subjects, and had thus ample opportunity of introducing the desires of his German brethren to the Emperor's notice in the most favourable and effectual manner. The Emperor granted their petitions with the greatest readiness, and gave Linde permission to settle with his brethren on as much land as might be necessary, and in whatever part of the empire he should choose; promising at the same time every possible assistance on his own part, not only to forward the intended settlement, but also the establishment of a missionary institution, which Linde had in contemplation. As Linde preferred the southern part of Russia, and his choice met the Emperor's approbation, he immediately repaired to Odessa, in order to select in the adjacent territories a tract of land suitable to his purpose. Here he remained above a year, being in the providence of God designed to be a great blessing to that city, which is opulent and growing, with a population of about 40,000 inhabitants. Our informant tells us that he at this time (1820) lived in Odessa. The moral condition of the place was deplorable. As far as he knows, not a Christian could be found. There were *meeting people* enough, who were very diligent in going to church, and highly applauded every sermon they heard; but never carried any into practice; "hearers enough, but no doers;" "believers enough, with the mouth and even with the understanding, but none a believer in his heart;" "Christians enough, and yet no Christians at all." But as soon as Linde began to preach, the state of things altered at once. The word of God was again a fan in the hand of the Lord, by which he purged his floor. In many families two were against three, and three against two; the father against the son, and the son against the father, &c. (Matthew xii. 53.) Faithful believers were daily exposed to mockery and scorn from opposers, and threatened with exclusion from the catholic chapel in which Linde used to preach, who was himself several times threatened with death as soon as he should ascend the pulpit again. But Satan is a coward, who always seeks to terrify by empty threats which he has no power to perform, and bites his chains in impotent rage against the lion of the tribe of Judah, who has rebuked and withstood him, and who will finally destroy all the works of the devil. Another eminent man, whose name ought not to be left to oblivion, is John Saltel, a missionary among the Jews at Odessa, and a pupil of the missionary institution at Basle. He laboured with great ardour in union with Linde, and preached once a fortnight in the church of the Protestants. The memory of this dear young man must ever be precious to all who have made his acquaintance or enjoyed his preaching.

AMERICAN SUNDAY SCHOOL UNION.

The American Sunday School Union is prevented from accomplishing its full measure of good, only by a lack of funds. For the last three or four months, its daily rate of publication has been equivalent to nearly 200,000 pages 18mo. and it is doubtful whether even this will be sufficient to supply the demands upon the Depository. In the month of May last, there were connected with the general union, 400 auxiliaries, 2131 schools, 19,296 teachers, & 135,074 scholars. These numbers have since been increased; but we are unable to state to what extent.

Religious Intelligence.

Auburn Seminary, Jan. 26, 1827.

Mr. Hastings,

Dear Sir—Our "Society of Inquiry" has recently appointed what we term a "*Publishing Committee*," whose duty it is to make such selections from our correspondence, essays, &c. as may be deemed interesting to the christian community, and to forward them to the editor of the Western Recorder for publication. We now submit to you the following letter, which may not, perhaps, be altogether without interest. Respectfully and affectionately your's,

B. C. SMITH,
For the Committee.

Copy of a letter from the American Missionaries in Syria, dated

Beyroot, *June* 16, 1826.

The American Missionaries in Syria, to the "Society of Inquiry respecting Missions," in the Theological Seminary at Auburn, New-York: "Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ."

Your's, dear brethren, of Feb. 11, 1825, was received in November following, at a time when, as you have doubtless learnt from our communications to the Board, we were afflicted, and needed comfort. The assurance that this mission was dear to your hearts, and that we had an interest in your prayers—the account you gave us of the state of religion in your rising and important seminary, and in many favoured sections of the United States, where the Holy Spirit was sent to breathe upon the churches, and to quicken those who were dead in trespasses and sins—was all calculated to encourage and to revive us. It would have been an additional source of encouragement and gratification to us, had your letter contained the information that some of your own number were coming to our help, to share with us our fears, and anxieties, and perils, our hopes, and our joys. With the Armenians, an interesting and intelligent race, it is now an important crisis. Just beginning to awake from the slumber of ages, and to break away from the customs of their fathers, they are in a state to receive a powerful and desirable impression from the example and instructioos of able and devoted missionaries. They universally speak the Turkish language, and read it with the Armenian character. One of us is devoted to the attainment of this language; while the other attends exclusively to the Arabic, which is spoken by Christians of the Greek, Greek Catholic, and Maronite rites; by Mussulmans also, and to a considerable extent by Jews. Christians of the Greek faith, though superstitious, are yet friendly, receive the scriptures, and do not object to the establishment of schools among them. The Maronites are the most hostile to our objects, and avoid, as much as possible, all intercourse with us; and yet all our public controversies have been with them; and the first fruit of the American mission in Syria, is a Maronite. Should either of us be removed by death, (and the providence of God, as well as his word, has taught us that our life is but a vapour), the great and good work in his department would be almost entirely suspended, till a reinforcement should arrive from America, and become prepared, by much study and experience, to commence the work anew. Mr. Temple is also entirely alone at Malta, nearly a thousand miles from us; and in case of his removal, that mighty engine, the press, which he superintends with great ability, in Italian and modern Greek, and which has already put in circulation ten thousands of religious tracts, must lie unemployed, till a person should be sent forth, and become (of course after the lapse of a considerable time) prepared to put it again in operation. Since the departure of Mr. King, and the death of our beloved brother Fisk, we have found it impracticable to occupy even the important post at Jerusalem as a missionary station. We look to the American church for help. We look to her theological seminaries. We look to *you*. Yes, dear brethren, we look to *you*. Sad indeed shall we be, if Auburn send not forth her Warrens, and her Newells, and her Fisks; if a high tone of missionary feeling be not identified with her earliest existence, and missionary subjects be not inscribed on her earliest records, and her name do not become associated with the moral purification of millions in the four quarters of the globe. Brethren, the danger is not that you will imbibe too much of the spirit of missions, or of christian enterprise; nor that you will impress too much of a missionary character upon your infant seminary; nor that you yourselves will burn with too intense a desire to break forth on the right hand and on the left. Let the subject, then, be examined prayerfully and thoroughly, with special reference to your own duty; and let the question be asked, as a favour, Why may *I* not mount up as on eagles' wings, and be privileged as an angel of God, to fly swiftly through the midst of heaven, "having the everlasting gospel to preach unto them that dwell upon the earth—to every nation, and kindred, and tongue, and people?" The last command of our Saviour is binding on you at Auburn; and we beseech you by the mercies of Him who hath counted you worthy, putting you into the ministry, that you act as you would act were you really to hear the voice of Him "who was dead & is alive again," saying, "Go ye into all the world, and preach the gospel to every creature." Go, "bring my sons from far, and my daughters from the ends of the earth."

We have consoling evidence, and it gives us much pleasure to be able to say for your encouragement, that the same "promise of the Father," the Holy Spirit, whose operations have been so visible and so glorious in your own vicinity, has been recently sent also to us, giving efficacy to our feeble instructions, by fastening conviction on the minds of a few, and by converting one, as we trust, from the error of his ways. This *one* has the blessedness of being reviled, persecuted, and having all manner of evil spoken against him falsely, for Christ's sake. This *one* needs your prayers. Think of an amiable, learned, and exceedingly interesting youth, whose native and acquired abilities have commanded the admiration and friendship of Bishops, Patriarchs & Princes, now pining in a dungeon, loaded with chains, and daily scourged, for no other reason than because he believes God's word to be a sufficient and the only rule of faith and practice. Think of him, as not being allowed pen and paper, as not allowed his Bible, and as not permitted to speak to his countrymen about the salvation of their souls; and as suffering all this, too, from the Patriarchs and Bishops—from those who call themselves, and those of their communion, the only followers on earth of the meek and lowly Jesus. When you go to the social prayer-meeting, think of him who has not even one "fellow-prisoner," with whom he can take sweet counsel, and with whom he can bow the knee before the mercy-seat; and when, in the retirement of the closet, you spread forth your hands to heaven, think of him whose hands are bound. In your private walks by day—at midnight, when the spirit of slumber is withheld from your eyes, oh, pray for the afflicted *Asaad Shediak*. Pray that the God of Joseph and Daniel, of Paul, also, and Silas, and Peter, would be with him, and if it may be his holy pleasure, deliver him. Pray also for his persecutors, and for those in the place, and in all other places, "where his bonds in Christ are manifest." Who can tell but the things which have happened unto him will turn out rather for the furtherance of the gospel? At present there is much religious excitement and conversation. Our opportunities for reading and conversing with the people are multiplied; and never before, as now, could we lift up our eyes, and say, with such emphasis, to our brethren at home, "The harvest truly is great; but the labourers are few: Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

With christian salutations to your beloved Professors, and to all in your vicinity who "pray for the peace of Jerusalem," we subscribe ourselves your brethren and fellow-labourers in the vineyard of our Lord.

W. GOODELL,
J. BIRD.

June 22.—The enclosed, dear brethren, was copied by an Arab youth in my family, whom we have instructed in Italian and English, and whom we have caused to be instructed in the grammar of his own language, and in ancient and modern Greek. He is about 13 years of age. His name is Asaad Jacob. He and two others are at present in an exceedingly interesting state of mind; and we cannot but hope that the Spirit of God has taken hold of them in earnest, to tear them away from all their sinful courses and false dependences. We rejoice with trembling. "*Brethren, pray for us.*"

Your's, affectionately,
W. GOODELL.

The last Missionary Herald contains the following extract of a letter from Mr. Goodell, under date of July 26th:—

"Asaad Shediak—it is now a week since we have dared to pray for him with any degree of confidence, that he was living.—Though, if he be still alive, we have much hope of his being restored to us immediately; as the Patriarch confesses himself wearied out in attempting to reclaim him, saying he becomes more a heretic every day.

"The Patriarch wrote to the brothers of Asaad, to come and take him; for he was almost dead from his bonds and stripes, and *he could not bring him back to the catholic faith.*"

Who knows but the Jews described in the following article may yet prove to be descendants from the ten revolted tribes?—

JEWS IN CHINA.

In a late number of the Asiatic Journal, there is an interesting article respecting the Jews in China. They were settleed in that country, as well as in other parts of Asia, many centuries prior to the christian era; even as early as 1000 years before. They migrated from Persia by way of *Khorasan*. They say themselves that they came from the west, or from Siyu. They have a MS. copy of the Pentateuch; and they long kept up an intercourse with other Jews in Persia and the more western parts of Asia. It is said they received some additions soon after the destruction of Jerusalem by Titus, in 70. Some of them have become Mahometans.—They have a tradition, that Abraham, who they say was the nineteenth from Adam, was author of their law, and that Moses derived it from him. There is a great similarity between the laws of Abraham and Moses, and those of the Chinese. Their calculation makes Abraham to have lived 2000 years before our era; whereas our account places him about 1850 before. The period between Abraham and Moses, is not very different in the two accounts. In the ancient Chinese laws, which originated with Abraham, as they pretend, are traces of a holy Sabbath. In their more ancient writings, they say that Adam was the first man; that Abraham was the real author of the law which was afterwards published by Moses. They inculcate *adoration of heaven*; by which is probably meant the *Invisible One*, who inhabits the heavens and all worlds.—Hence, in time, mankind, who worshipped the God of heaven, were led to fix their thoughts upon and to adore heavenly bodies, as the sun, moon, and stars; and *fire*, as the emblem of these. Abraham, they say, worshipped *heaven*, but not under any figure or image. These Jews are said to be honest and industrious, and are esteemed by the Chinese. They have a synagogue, 250 feet long and 150 wide, and dedicated to "the Creator and Preserver of all things." There is this inscription also on a tablet in the synagogue. "Hear, O Israel: Jehovah, our God, is the only Jehovah."

When the people enter the temple, they take off their shoes, and when they pray they turn towards the west. The person who reads the law covers his face with a thin veil. They believe in a judgment, in a paradise, and place of punishment. The Sabbath is kept strictly by them. But they do not attempt to make proselytes, nor even go into the temple where an idol is worshiped. Besides the Pentateuch, they have only part of Isaiah, Daniel, and Jeremiah.

MACKINAW.

A missionary at Mackinaw has been made a life-member of the American Bible Society, by *Indian traders*, who also contributed twenty dollars for the Mackinaw mission. This was done through the influence of one trader, who also made himself a life-member of the Foreign Mission Society. This man did not know of the Bible Society, or any similar institution, until a report fell into his hands last year. His mind was first wrought upon by tracts handed him two years ago. He is now about abandoning the Indian trade. The missionary writes, "The Lord is graciously smiling on the cause of missions in this benighted region. We see much to animate and encourage. Our family now numbers 102 children; some of whom have been brought in from the distance of from 1000 to 2000 miles, and upwards. We have also, aside from the mission children, about 68 under our daily instruction, belonging to the island."

Ireland.—Accounts from Ireland state, that numerous conversions to protestantism have recently taken place. It is said that in the county of Cavan, sixty-five individuals have renounced popery, in the space of six weeks.—*Lon. Bap. Mag.*

Schools in Persia.—Exertions are making in England, to raise funds for the establishment of schools on the system of Mutual Instruction, in Persia.

Female Schools.—A single benevolent society in Calcutta, at the date of the latest accounts, had under its care *twelve hundred female pupils.*

Sandwich Islands.—The natives have 15 or 20 vessels. No vessel commences its voyage on the Sabbath, the example of *christian* seamen to the contrary notwithstanding.

American Tract Society.—This Society, which at the beginning of the past year, had scarcely commenced the publishing of Tracts, has printed since that date MORE THAN TWO MILLIONS, comprising an aggregate of TWENTY MILLION PAGES; a large proportion of which have already been put into circulation. Its receipts during the same period, have amounted to more than $20,000; its expenditures have been equally great.—*Obs. & Chron.*

At a late meeting of the American Tract Society, in Boston, it was stated that the building erected for the National Tract Society in New-York, rents for $2000 annually, besides the accommodations for all the operations of the Society.

Infant Schools.—It is proposed in the London Teacher's Magazine, to unite infant schools to Sabbath schools.

Missions.—Nearly $600 were subscribed at the meeting of the Gentlemen's Missionary Society in Hanover-street church and congregation, at their annual meeting on the 10th inst.—*Rec. & Tel.*

Memoirs of Mrs. Huntington.—The first edition of this work, consisting of 2500 copies, has been exhausted, and a second edition has been published.—*ib.*

Auxiliary Societies.—About 1000 associations have been formed, which transmit their collections to the Treasurer of the Foreign Missionary Society, through the medium of 45 auxiliaries.

Meeting House for Children.—It has been proposed that meeting-houses be provided expressly for children, as they are restless and inattentive in ordinary assemblies. A correspondent of the Philadelphian suggests, whether for a similar reason, separate houses ought not to be provided exclusively for those *adults*, who, by their conduct, indicate that their minds are wholly engrossed by their dress, or their pleasures, or their business.

Pride turned to good Account.—Among the good effects of the late inquiries instituted by the Vermont Bible Society, in order to ascertain what families were destitute of the sacred volume, was noticed the following: That numbers on learning that such inquiries were about to be made, immediately supplied themselves with bibles at their own expense.

Revivals.

Every week adds to the cheering catalogue of revivals, and gives new hope that the Lord is about to appear generally for the upbuilding of his American Zion. Powerful revivals are in progress, in various and distant portions of the country, to a very unusual extent. Opposition, which has in many instances been great, has been frequently overruled for the promotion of the cause; and Christians, if we mistake not, are about to be more than ever convinced, that entire faithfulness on their part is not to be maintained, on terms of good fellowship, with men who are carnal or worldly minded.

But there is another side to the picture. Many who have been engaged in the work for a season, it is to be feared, are beginning to put off their armour. The adversary is ever vigilant—constantly alluring us from the strict and urgent path of duty; and in proportion as he succeeds in this, will he prevail against the cause.

When he sees men fighting the battles of the Lord, in the face of all opposition, he endeavors, as soon as possible, to furnish them with carnal weapons. This is his grand effort. He will lead them, if possible, into needless disputes and unseasonable discussions, and prevent them from prosecuting such as are needful with a right spirit. Any thing to undermine the spirituality of God's children; no matter what: Neglect of means, or dependance upon them: Unbelief, in its ten thousand forms; or presumption, with its unhallowed influences. Our discussions, our prayers, our admonitions, our spiritual comforts and hopes, our regard for the cause we love, our love for the great doctrines, duties and privileges of the gospel—all are subject to the leaven of carnality, with its deadening and destructive influences.

Let us be watchful. If those who have been publicly engaged in the cause, are seen to relax their exertions, or by any means to swerve from the strict path of duty, the enemy will be seen to triumph, and the heritage of the saints to become a desolation. And, whether our readers believe it or not, the present is a time of great danger. Then let us be watchful. Let us faint not, nor fall out by the way.

A clergyman from the east, writes under date of the 26th ult. that the work in New-Lebanon, Mass. is extending itself; that conversions are considerably numerous; that there is some opposition; and that the prospect of a general work of divine grace in that portion of the country is, on the whole, encouraging. The same writer adds, that "God is working in Richmond and Canaan." The Religious Intelligencer says the same, and adds "Lenox" to the number of places which are visited.

Oneida County.—We understand that a powerful revival is prevailing in New-Stockbridge; that the work is still sustaining itself in Vernon Centre, and increasing in Augusta.

Kentucky.—The Lexington Luminary says, that in Danville, on a late communion season, 20 made profession of their faith in Christ; and on the week previous, about the same number made profession at Stamford. The "White-Oak congregation," and other places in the vicinity, are visited by the spirit of the Lord.

East-Tennessee.—A synodical letter, published in the Western Luminary, mentions that a most "glorious revival of religion is progressing in many of the churches," in East-Tennessee. In the congregations of Rogersville and New-Providence, "295 had espoused the cause of Christ," and at the former place the work was still powerful. "To twenty-two congregations, more than *two thousand* had been added during the past season."

Adams, *January* 25, 1827.

Mr. Hastings—I have felt it my duty for some time, to mention to you the state of religion in this place. In February, 1826, we first perceived a more than usual attention to meetings, and some apparent anxiety among the impenitent. A few members of the church, also, seemed to awake a little from their long and profound slumbers. From that time to this, we have had evidence that the spirit of God was among us. Its operation has been very gradual, however; and at no time could we say that we had a general revival. At various times, we have thought that we should soon see a powerful work of the Lord among us; but through want of faith and zeal on the part of Christians, or from some other cause, it has been only a work of continual hope, and almost continual struggling between the followers of Christ and the enemies of God. Considering all circumstances, it is wonderful that the Holy Spirit has not yet entirely left us. We hope that about forty have been redeemed from the thraldom of sin, by the renovating influences of the Holy Spirit.

Cases of conviction have been of a lingering kind generally, and hopes at first very feeble. Some cases, however, have been of a remarkably bright kind; and such individuals, from strong opposers, have become very active in the cause of God.

I believe the prospect of future good is as favourable as it generally has been through the year, though at times it has appeared somewhat more bright. There have been several cases of recent hope among us, and a number more appear to be under conviction of sin. We hope to share in the prayers of those who pray for revivals, and the continuance of revivals.

JOHN SESSIONS,
[*Pastor of the Congregation.*]

Monroe County, N. Y.—In most of the towns, a lamentable indifference upon the subject of religion generally prevails. In a few towns, there are hopeful appearances. Some seriousness exists at Parma; four persons have obtained a hope of an interest in Christ, and a few are inquiring.

In Ogden, there has been a glorious work of divine grace; more than one hundred have expressed a hope of an interest in the great salvation; fifty-five of which are heads of families. The work is still progressing. We understand that 36 persons have been propounded for admission into the congregational church under the care of Rev. Mr. Sedgwick. In Chili, some are inquiring, and in Scottsville, there is a general seriousness upon the minds of the people.—*Roch. Obs.*

Sardinia, and Freedom, N. Y.—The Rev. Whitman Metcalf, in a letter to the editor of the N.Y. Baptist Register, states, that during the past year, the Baptist church in Sardinia has received an addition of 90 members; 56 by baptism, the residue by letter. This revival was peculiarly interesting in reference to bringing forward those who had long neglected their duty in making a public profession. The church in Freedom has received an addition of more than 20; 10 of these by baptism.—*Ch. Watch.*

East Hartford, Conn.— A revival of religion commenced in East Hartford, the latter part of last June. As the first fruits of it, seventy-three persons were received into the church on the first Sabbath of the present year. Most of them were under thirty years of age. There are several others who have hopefully been born again during this revival, and will probably make a public profession of religion soon. Although the good work has in a great measure declined, yet the anxious sinner's inquiry is still heard, *What must I do to be saved?* The revival began in a Sabbath school.—*Hartford Obs.*

WESTERN RECORDER.

UTICA: TUESDAY, February 6, 1827.

An interesting communication from the Palestine Mission is found in the preceding columns, as communicated by the Society of Inquiry at the Auburn Theological Seminary. Such a society, in such an institution, is to be regarded as an object of great importance. May the blessing of Heaven rest upon its deliberations.

The article entitled "Russia," on our first page, is deserving of an attentive perusal.

St. Lawrence County Bible Society.—EVERY FAMILY IN THIS COUNTY, as appears by the annual report just issued, has at length been SUPPLIED WITH A COPY OF THE SCRIPTURES. The Society speak modestly of the circumstance; and attribute their success in a great measure to the repeated favours of the parent institution. But the example is a noble one; and one that should make the Christians of Oneida county blush for shame. These *began*, it seems, and *were not able to finish*—notwithstanding they have wealth enough to do the thing twenty times over.

The society above-mentioned are not thinking to relax their efforts. They mean to contribute to the funds of the parent society; and are looking abroad over destitute regions in other portions of the globe.

American Home Missionary Society.—The operations of this institution, since its first formation, which was about eight months ago, are thus summarily given by the Observer & Chronicle:—

"This society has already issued commissions to 87 missionaries; which, with 70 transferred to its charge by the United Domestic Missionary Society, makes a total of *one hundred and fifty-seven missionaries*, who have in this short period received aid from its funds in carrying the gospel to the destitute. The present number employed in its service, is 117; and even these are not half sufficient to supply the calls of those who are hungering for the bread of life. Its receipts, amounting to $8000 since its formation, might be considered great, except when contrasted with the greatness of the work to be accomplished by its instrumentality."

Amount of Effort.—The Christian Watchman says, that within the last twenty-five years, "3000 Bible Societies have been instituted, whose annual income now exceeds $500,000. More than 5,000,000 Bibles and Testaments have been distributed over the globe, in about 150 languages and dialects. In 1825, the income of all the missionary associations, was $1,583,203."

Census of Drunkenness.—The number of incurable drunkards in the United States, has been estimated in round numbers, at ONE HUNDRED THOUSAND!

Monitorial Instruction in Singing Schools.—The partial introduction of the monitorial system of instruction into singing schools, we feel authorised from personal observation to say, would be a source of very great improvement. This method would lead to a more general and thorough knowledge of the rudiments, than could be gained in the ordinary way. It would tend to break up that general listlessness in students, which is so discouraging to an instructor; and enable the latter to be thorough, as a superintendent for the time being, keeping order, and seeing that the instruction of the several classes is properly inculcated. The system might also be occasionally carried into the reading lessons, for the *spelling out*, as it were, of new tunes, giving to each individual separate opportunities of trying his own skill, which could not fail to accelerate his progress in acquiring the art. Besides all this, the plan would lead to a great saving of time in the first four or five weeks of a school; it would enlist greater numbers into the ranks of cultivation, and afford facilities for the introduction of that share of religious influence which every good man should deem indispensable. If any instructor doubts the success of such an experiment, let him *try it*; and let him take his hints from well regulated Sabbath schools and bible classes.

National Preacher.—The eighth number of this publication, which has just come to hand, contains a sermon by Rev. Baxter Dickinson, of Long-Meadow, Mass. on the "*Day of Pentecost.*" *Acts* ii. 1. "*And when the day of Pentecost was fully come, they were all with one accord in one place.*"

A New Paper.—The first number of the Rochester Observer has been received. The paper is devoted chiefly to the subject of religious intelligence, is under the influence of Presbyterians, and is issued for the present, semi-monthly, on a small sized sheet, at $1 50 in advance. It is printed at Rochester, Monroe county, by Luther Tucker & Co. for GEORGE G. SILL.

There is a large portion of the population of that district of country which has not hitherto been regularly supplied with intelligence.

The Children's Friend.—The first number of the second volume of this little treasure, has just been issued from the press of the New-York State Branch of the American Tract Society.

The gift of a Bible followed by the Conversion of a whole Family.—"Already do we hear," say the committee of the St. Lawrence County Bible Society, in their last annual report, "that in one family with whom a bible was deposited, and where previous to the last year this blessed book was not to be found, the reading of its pages has been blessed by God, and every member of the family has found pardon and peace through a crucified Redeemer."

To Correspondents.—Thanks to "Cyprian." He shall be heard next week, on the subject of

the "High Church." The "Parable of the Ten Virgins" is under consideration. Donations to Auburn Theological Seminary, next week.

Political.

CONGRESS.

In both houses of Congress, on Monday the 22d ult. reports were read, accompanied by bills substantially the same in form, for regulating the trade and intercourse between the United States and the British colonies. The reports in both houses were of considerable length, and are said to exhibit much industry and research. The object of the bill is to exclude from the ports of the United States, all vessels from the colonial possessions of Great Britain, with the exception of the East Indies and Upper Canada, unless those possessions are opened to the admission of the vessels of the United States, paying no higher or other duties than those levied on British vessels, and permitted to export therefrom the same produce, and on the same terms, as British vessels. [It appears by this measure, (says the New-York Advertiser), that it is the policy of the administration of our national government to make another experiment of restrictions on trade. We had hoped that our former experience in this unprofitable warfare, would have been sufficient to prevent a repetition of it, especially within so short a period after so satisfactory and so mischievous a trial. We see nothing in it but evil; and if it should terminate in something more serious than non-intercourse, it would not be extraordinary. The original policy which has led us into the present predicament, was, in our opinion, short-sighted, and of course injudicious and unnecessary. Whether there is a better course than the present, situated as we are, we do not know. We presume this will be the rallying measure for the opposition; and we should not be surprised if the remainder of the session should be wasted in discussing this bill, to the exclusion of all the other important national business.]

The bill for the relief of the sufferers by the fire at Alexandria, passed the Senate on the 23d ult. It was approved by the President the same day, and the money sent to the Mayor of Alexandria.

The Senate were principally engaged, during the week ending on Tuesday last, in the consideration of the bill to establish a uniform system of bankruptcy. The three first days were occupied in debating a motion to strike out the 92d section of the bill, embracing the provision for the voluntary bankruptcy of classes other than merchants and traders. The motion was was lost; ayes 19, nays 28; the two senators from this state voting in the affirmative. The debate on the bill continued; but no further question had been taken.

The House of Representatives, during the last week, were engaged in discussing the bill to increase the duty on imported woollen cloths, and on imported wool. On the 23d, the motion to discharge the committee of the whole from the further consideration of the bill, (in other words, to reject it), was decided in the negative, 112 to 76. A motion was then made, to reduce the minimum prices at which the goods shall be estimated at the custom-house, for the purpose of ascertaining the duties. This motion gave rise to a debate, which had not terminated on Tuesday last.

NEW-YORK LEGISLATURE.

Monday, Jan. 29.—In the Senate, Mr. Spencer, from the committee on literature, made a report on the petition of the Johnstown academy. The report recommends that the petition lie upon the table till some future day, when the committee intend to introduce a bill providing a mode by which all the academies in the state may be assisted from the public funds in a just proportion. The report was accepted.

The bill from the Assembly, to continue the act to incorporate the New-Hartford manufacturing society, was read the 3d time and passed.

In the Assembly, Mr. Starkweather, from the select committee, (consisting of himself, Messrs. Sill and Contant), to whom was referred the bill from the Senate, relative to the sale of lottery tickets, made a report, and recommended a number of amendments to be made to the bill. Mr. Sill observed that this was the report of a majority of the committee only; believing the bill to be unconstitutional, he did not agree to it. It was made the order of the day for Friday.

The House then went into committee of the whole on the state road bill. The question was taken on the amendment offered by Mr. Sill, for striking out that part of the first section which provides for making the *northern* route, and it was carried; ayes 49, noes 46.

The question then recurred on the remaining part of the first section. Mr. Moseley, of Onondaga, made a long speech against the bill, and Mr. Bryan, of Cattaraugus, spoke in its favor; when the committee rose and the house adjourned.

Tuesday, Jan. 30.—The Senate were engaged in court of errors and in executive business. A resolution was unanimously adopted, that the court of errors would not hear any arguments, other than on motions, during the sitting of the legislature.

In the Assembly, the Chemung canal bill, with an amendment, requiring the construction of a navigable feeder from the summit level to the Chimney narrows, was passed in committee of the whole; ayes 93, noes 12.

The House then went into committee of the whole on the state road bill. Mr. Scott moved to reconsider the vote of yesterday, adopting Mr. Sill's amendment, to strike out the northern section. The motion was supported by Messrs. Barstow, Speaker, and Sherman, and opposed by Messrs. Mosely and Wardwell.—Messrs. Sill and Granger made some general remarks; when the committee rose, without taking a question.

Wednesday, Jan. 31.—In the Senate the business was wholly unimportant.

In the Assembly, on motion of Mr. Sill, the committee on courts of justice was instructed to enquire into the expediency of passing a law, obliging the canal commissioners to render an annual account to the legislature, within twenty days after the commencement of the session; said account to contain and state the time and services by them expended and bestowed; the number of hands by them employed; the sums of money by them paid, and to whom; and the nature of the services performed; also, whether the laws prescribing the duties and responsibilities of the canal commissioners, do not require a revision; and that they be authorised to report by bill or otherwise.

The bill to make a canal from the head of Seneca lake to Newtown, (Chemung canal), was read the 3d time; but a question having arisen whether it was not a two-thirds bill, after some debate, it was laid on the table.

The further consideration of the state road bill was postponed till Friday.

Thursday, Feb. 1.—In the Senate, Mr. Wright from the canal committee, reported a bill to authorise the Delaware and Hudson canal company to borrow, on the credit of the state, $500,000, at an interest of 5 per cent, reimbursable in twenty years, on giving security for its repayment, by a mortgage on the works of the company, valued at $861,500, and which will increase in value as the work progresses.

In the Assembly, Mr. Hamilton reported a bill to provide for the improvement of the navigation of the Hudson-river.

A resolution was adopted, directing the Comptroller to stay proceedings against the purchasers of lands on the Cowassalone tract, for two years.

Friday, Feb. 2.—The Senate were principally engaged in executive business.

In the Assembly, bills were reported to renew the charters of the Albany, Troy, Farmers', Utica, Chenango, Mohawk, Ontario, Auburn and Central banks.

The special order of the day, the bill relative to the sale of lottery tickets, was called; when Mr. Starkweather observed, that as this was a very important subject, and as he was informed that it would be seriously opposed on the ground of its unconstitutionality, he wished more time to prepare arguments in its support. He therefore moved that the consideration thereof, be postponed till Wednesday; which was carried.

Common Schools.—The Secretary of State, on the 25th ult. presented to the House of Assembly, the annual report required of him as superintendent of common schools.

It appears by this report, that of the 723 towns and wards in the state, 721 have made reports according to law, and that only two towns are delinquent, and that one of these delinquencies was occasioned by the town clerk: That there are in the towns which have made reports, 8114 school districts, and consequently the like number of common schools organized; and that returns have been received from 7544 of those districts: That 341 new school districts have been formed during the year 1826; and that the number of districts which have made returns, exceeds that of the preceding year by 427: That there are in the districts whose trustees have made returns, 411,152 children between the age of 5 and 15; and that in the common schools of the same districts 431,601 children have been taught in the year 1826; the general average of instruction having been about 3 months.

There are six towns in the state, in each of which more than 2,000 scholars are taught, viz. Camillus, Manlius, Marcellus and Pompey, in the county of Onondaga, Paris, in the county of Oneida, & Homer, in Cortland county. There are 18 towns, in which more than 1,500 children are taught; and 91 towns, in each of which more than 1,000 are instructed annually.

The sum of $185,965 26 has been paid to the several districts during the year 1826. Of this sum, $80,000 was paid from the state treasury; $94,243 97 was raised by a tax upon the respective towns, and $11,721 29 was derived from a local fund possessed by several counties. It is a condition of the school law, that there shall be assessed upon each town, an amount equal to that which is apportioned to the town from the state treasury; and this sum may be increased by a vote of the town. It will be seen that the towns have raised $14,243 97 more than was requisite to entitle them to a participation in the public fund. This fact is creditable to the enlightened patriotism of those towns which have been thus liberal.

The number of children instructed in the common schools, exceeds, by 16,200, the whole number between the ages of 5 and 15 years. This estimate does not include the cities of New-York and Albany, where the children, between 5 and 15, are not reported. The returns show an increase of 15,566 of the children between 5 and 15; and the number of the children taught in the common schools has increased 13,863 since the last annual report.—*Argus.*

FOREIGN.

An arrival at New-York from Havre, has brought Paris dates to the 15th December.

There is nothing later from England; and the news of sending troops to Portugal, with Mr. Canning's speech, had just reached Paris.

Nothing appears to have transpired respecting the intentions of the French government, in regard to the recent measures of the British government for supporting Portugal. The French cabinet held long sessions daily, and the stocks had fallen about three per cent. The Etoile published the whole details, and Mr. Canning's speech, without one word of comment.

The letters from Havre state, that no excitement had been produced there by the intelligence from England, as it was believed the proceedings of the British government were adopted with the knowledge & sanction of the French cabinet. The Havre market was not affected by the news.

On the other hand, it is stated, or intimated, in the Journal du Commerce, that great dissensions exist in the French cabinet; that the party attached to the Jesuits is the most powerful, and will not coincide in the pacific designs of the minister, M. Villele; and that war will certainly ensue.

The same paper states, that 2000 stand of arms for the royalists who have entered Portugal, were furnished from the French garrisons in Pampeluna, and with the knowledge of the French ambassador at Madrid.

A Paris paper of the 14th, (L'Aristarque), says, "We are informed that orders have just been sent to the military divisions on the borders of Spain, to dispatch all their disposable force to Bayonne. These troops are intended to enter Spain immediately."

Report says that Lord Beresford is to take the command of the Portuguese troops. He had several conferences with the minister at war, and it was determined that the army should be put on the same footing as it was 12 years ago.

Greece.—A letter dated at Napoli, Oct. 13, says: "An English vessel which arrived yesterday from Constantinople, brought to the committee of the Greek national assembly, (the committee of thirteen), a letter from Mr. Stratford Canning, in which that minister informs them, "That he has received the instructions he expected, touching an arrangement between the Porte and Greece, and that they contained precise orders to make to the Turkish ministry propositions founded on the demands of the Greeks; that the negotiations between Russia and the Porte were to be concluded on the 7th of October, and that he would take care to make known the result to the members of the committee; and that in case of an amicable arrangement between the two empires, the Russian ambassador would proceed immediately from Akermann to Constantinople, to terminate as promptly as possible the affairs of Greece." The dispatch is signed, "your friend and servant, Stratford Canning." The Augsburgh Gazette adds, that in a subsequent conference with Capt. Hamilton, Mr. C. stated, that the assurances from France were favorable, and that he augured well of the negotiations at Constantinople.

Executions still continue at Constantinople. Mr. Canning has obtained satisfaction for an insult shown to his guard; and has accepted for his new guard a detachment of the new troops, in place of the janissaries, though it is to be only temporary. In the mean time he awaits the arrival of M. Ribeaupierre with impatience, in order to terminate the negociations concerning Greece.

A letter from the correspondent of the New-York Mercantile Advertiser, dated Bordeaux, Dec. 16, says—"Every appearance indicates a convulsion in Europe. Portugal and Spain will probably be once more a scene of violence, and how far it may extend, time alone will decide. Reports follow each other rapidly, but no event of material importance has occurred to my knowledge."

The Commerce of Calcutta, as stated in the French papers, amounts on an average to fourteen millions of pounds sterling a year. About 600 vessels enter that port annually. In 1717, Calcutta was nothing but an inconsiderable little village, surrounded by marshes and forests. It now contains more than one hundred thousand houses, and extends more than two leagues along the banks of the river. The English are estimated at 600,000; and the whole population of the city and environs is stated at more than two millions.—*N. Y. D. Adv.*

Com. Porter Blockaded.—The ship Star, Capt. Meyer, from Havana, arrived at New-York, brings information that Com. Porter's squadron, one frigate, two brigs and a schooner, was blockaded at Key-West, by the Spanish Com. Laborde, with three frigates, two brigs and a schooner.

The New-York Times states, that letters from La Grange inform, that M. Lesteyrie, the son-in-law of Gen. LaFayette, died early in December.

Bell's (London) Weekly Messenger, of the 10th December, remarks—

"If emigration is to take place from this country, we decidedly object to Canada. A Canadian soon becomes an American; eventually he must be one. Canada never was, and never will be worth keeping."

DOMESTIC.

Relief of the Greeks.—A numerous meeting of the citizens of Albany, was held at Knickerbacker-hall, on Wednesday evening, the 27th ult. to take measures for the relief of the Greeks. The meeting was addressed by Gen. P. Gansevoort and Mr. Chandler Starr; and a committee was appointed, comprising all the most respectable characters of the city, with the Hon. John Tayler at their head, to organize a general system, "for collecting and transmitting to Greece, voluntary contributions of food and clothing; and to take measures to fit out a vessel at the opening of the river, with the contributions of the interior of the state of New-York."

The committee have published an address to the citizens of the state, soliciting their aid in making a great and united effort to relieve the sufferings of Greece. They appeal to the females of our state, for supplies of light clothing, for women and children; to merchants and manufacturers for contributions of light cloths; even remnants and unsaleable stuffs will be acceptable; and to their fellow citizens generally, for bread stuffs and meat.

"The most suitabie articles for clothing, (say the committee), will be cotton and linen, and light woollen cloths. The articles of provision which will be most useful, are fatted beef and pork, wheat and rye. The meat ought to be well packed in barrels fit for transportation. It is desirable that the bread stuffs should be sent in the form of flour, put up in strong barrels. They will, however, be not the less acceptable, in an unground state, because they may, without difficulty or loss, be exchanged for flour. It is respectfully proposed, that casks, boxes, and packages, shall be marked with the name of the town from which the donation is sent, and when convenient, with the name of the donor. The contributions ought to be forwarded to the committee at Albany, or if more convenient, to the Greek committee in New-York, as soon as possible, and at least, before the first day of May next. It is very desirable that this should be done in as many instances as possible, without any charge to the general committee, to whom the contributions may be sent. But when this cannot be done, the committee engage to pay all reasonable charges for the transportation of all such contributions as may be remitted to them. Donations in money, may be sent by mail or other safe conveyance, directed to the treasurer of the committee, Mr. John T. Norton. Those consisting of provisions or clothing, will be received at the store of Messrs. Davis & Center, who have generously offered the use of their store as a warehouse, and their own personal services in receiving and carefully preserving all contributions of this description. If a sufficient quantity of commodities should be received in Albany to justify it, it is designed to send a vessel to transport them directly from this port to Greece. Otherwise they will be delivered to the Greek committee in New-York, who are making the most honorable and successful efforts in the cause."

In the city of Hudson, a committee has been appointed to solicit donations for the Greeks throughout the county of Columbia.

Meetings have also been called in several of the other cities and villages on the Hudson, to carry into operation measures for the relief of the suffering Greeks.

In Canandaigua, we observe, measures have already been taken to aid this national charity, and the store of Mr. Jenkins, of that village, is opened for the reception of donations of cloth, clothing and grain; and the papers add, that more than sixty of the ladies of the village, are now engaged in making garments for the Greek women and children. They have already completed more than one hundred suits, from materials contributed from that and the adjoining towns, which will be immediately forwarded to the committee in New-York.

Auction Sales.—The duties received into the treasury of this state, from sales at auction, during the year ending the 30th of November last, amounted to $234,237 84; of which $233,401 75 was received from the city of New-York.

The Militia.—We have received from an obliging correspondent at Washington, the report of the board of officers, on the "organization of the militia." The report, which has the appearance of much care and due reflection, recommends the division of the militia into two classes, the *active* and the *sedentary*, the latter to consist of all between the ages of 30 and 45 years, and to be called into service merely for the purpose of defending their immediate homes from invasion. The active class to be organized into divisions, each division to consist of two brigades, each brigade to compose a congressional district and consist of three regiments, and each regiment to have eight companies of sixty-four or one hundred privates each. The privates to parade as often as the state legislatures may direct. The officers of each division to encamp together ten days in every year, to be paid by the United States $1 or $1 50 per day, for such service, and to be under the tuition of competent instructors furnished by the general government.—*Hudson Gaz.*

Rail Road from Boston to Albany.—A committee of the Massachusetts legislature have made a report on this subject, in which they speak decidedly in favour of the measure. The expense is estimated at $15,000 per mile; the aggregate cost (160 miles) at $2,400,000; and the annual income at $300,000.

Dr. Holley has resigned the Presidency of Transylvania University, and will relinquish the government of that institution in March.—His object is to make the tour of Europe.

A New-Orleans paper says, that two German Jews and their families, living in Jeffersonville, Indiana, of the name of Young and Fishley, are preparing to proceed to Grand Island, on the Niagara river, to inhabit the new town laid off there by M. M. Noah.

Cattle pumping Water for themselves.—The Lockport Observatory says:—"'Tis but the other day a friend told us, that a neighbour of his had invented a pump, by means of which his cattle could pump water for themselves. A well is dug in his pasture, in which the pump is placed, and a trough to receive the water; in approaching the trough, the beast must of necessity step upon a platform, which being slightly pressed down, sets the pump in operation, and a supply is soon obtained."

The Brevity of olden Times.—In 1713, on the meeting of the Legislature of New-Jersey, the Governor thus addressed the two houses:—

"I am heartily glad to meet you here after so long an absence; and believe you are not sorry to meet me in so good company."

Reply.—"It is with the greatest satisfaction we meet your Excellency in such good company now, and we hope we shall be favoured with it often."

UTICA TRACT SOCIETY.

January 30, 1827.

Formation of Auxiliary Societies.

Richfield and Warren, Herk. co. Daniel Dows, Treasurer,	$19 95
Camden, Onei. co. A. Trowbridge, do.	4 00
Plymouth, Chen. co. Z. Adams, do.	6 50
Cicero, Onon. co. J. Cody, (P. M.) do.	10 00
Whitesborough, Onei. co. Miss S. Tracy, do.	53 38
Herkimer, Her. co. C. D. Lounsbury, do.	9 18

Additional Remittances from Aux. Societies.

Russia,	3 00
Grindstone Creek,	3 00
Vernon Centre,	80
Florence,	67
Gouverneur,	2 00
Utica, (female),	1 00
Syracuse,	7 46

The Depository has recently been replenished with separate tracts and bound volumes.

E. VERNON, *Gen. Ag'l.*

Notice.—The Agent of the Utica Aux. Tract Society acknowledges the receipt of *Twenty Dollars*, from the Ladies of the town of Cazenovia, to constitute Rev. *John Brown*, a life-member of the parent society instituted at New-York.

The Executive Committee of the Utica Auxiliary Tract Society are thoroughly persuaded, that the publication of facts demonstrative of the utility of tracts, has wrought wonders for the prosperity of the cause. The mind is so constituted, that conjecture, though it may amuse, will never urge to effort. Fact, while it convinces, affords a resistless inducement to exertion. What *may be*, answers well enough to play about the *head*. What *has been*, brings down a solid blow upon the *heart*.

The friends of Tract Societies rest the proof of their utility upon no vague supposition. They have obtained sure footing upon the firm ground of *fact*. The sanction of Heaven has been stamped upon them; and through their instrumentality multitudes have been made the heirs of an inheritance that fadeth not away. It is devoutly to be wished, that every well authenticated fact of this character might be held up to the eye of the public; and the committee do earnestly request their auxiliaries, and all those who love to look at Zion apparelled in her beautiful garments, to furnish them with whatever facts they may hold in their possession, or may have it in their power to procure. It is desirable that they should receive the information as early as the last week in March, that they may embody it in their annual report, and tell it to the world. True, a little effort will be required to obtain and forward the information; but who that prefers Jerusalem above his chief joy, will deem that labour rewardless, which carries joy to Zion's heart, and gives energy to her arm.

All communications for the Society, should be addressed to EDWARD VERNON, Society's Depository, No. 66, Genesee-street, Utica.

UTICA MISSIONARY DEPOSITORY.

Received for the A. B. C. F. M. from 1st Nov. to 1st Dec. 1826.

Watertown—Received, as the 2d annual payment to educate Charlotte Bradley, at Mackinaw, by B. C.	$12 00
Utica—Month. con. 11 41; cent box in Miss H. Thompson's school, 50c.	11 91
Boonville—Presbyterian Society, by the Ladies, a bundle of clothing for the Mackinaw mission, not estimated.	
Trenton—27 yds. of twill'd Blanketing, avails of missionary stock, by Dea. L. Younglove and others, for the Mackinaw mission, not estimated. Donation by Nathan Gurney, Esq.	5 00
Cherry-Valley—From the Female Cent Society, by Miss Grace E. Phillips, Treasurer,	10 00
Norway—Month. con., by Dea. Amos Bronson,	12 00
North Adams & Smithville—From the auxiliary Fem. Miss. Soc., by Rev. A. L. Crandall,	10 00
Martinsburgh—An aged disciple's two mites, 1 00. Donation from a charity boy, (*unknown*), 5 00,	6 00
Total,	$66 91

ABIJAH THOMAS, *Agent.*

Received for the A. B. C. F. M. from 1st Dec. 1826, *to 1st Jan.* 1827.

Yearly contribution in the family of a Minister of the Gospel,	$25 00
Augusta—First Cong. Church and Society, mon. con. by W. H. Chandler,	15 39
Rome—Mon. con. in Rev. Mr. Gillet's congregation,	22 28
Utica—Mon. concert,	12 52
Constantia—A thank-offering, to be appropriated to the Palestine mission, by C. C.	3 60
Paris—A donation, by E. & G. P. Judd,	5 60
Trenton—A new Bed, containing 33 1-3 lbs. feathers, for the use of the Rev. Mr. Lane, at the Tuscarora mission.	
Unknown—A box of Books, for the Mackinaw mission.	
Clinton—Female Society, towards educating two heathen children at Ceylon, by the names of Azel Backus and Isabella Graham, by Miss N. Royce, Secretary and Treasurer,	11 50
Clinton—Mon. con. by Dea. S. Butler,	10 00
Hanover—A donation from Mr. David Barton, by Rev. S. W. Brace,	12 00
Total,	$116 69

ABIJAH THOMAS, *Agent.*

Information Wanted.—Mr. L. Johnson, a licentiate preacher, supposed to be somewhere in the western part of this state, is requested to give information of the place of his residence to S. W. BRACE, Utica.

ORDINATIONS.

Dec. 7.—Rev. Cyrus Mason, over the presbyterian church in Cedar-street, New-York. Sermon by Rev. Dr. M'Auley.

Dec. 20.—Rev. Thomas T. Waterman, over the congregational church in Providence, R. I. Sermon by Rev. Dr. Beecher, of Boston.

DEATHS.

In Augusta, on the 28th ult. Rev. *Simeon Snow*, aged about 70. He and his wife had left home the evening before for Fabius. In the morning of Saturday, he was walking the room, when he complained of a dizziness in his head, and before night he was a corpse. He has left a wife and ten children to lament their loss.

In Albany, on the 26th ult. Mrs. *Catharine Willard*, wife of Dr. Elias Willard, aged 71.

In Albany, on the 1st inst. Major *James Van Rensselaer*, aged 30.

In Lowville, on the 19th ult. *Silas Stow*, Esq. aged 53, formerly first judge of the county of Lewis.

In Athens, Ohio, Rev. *Samuel Davies Hoge*, Professor of the Natural Sciences in the Ohio University.

In East-Haddam, Con. on the 17th ult. Rev. *Elijah Parsons*, aged 79.

The London Baptist Magazine, for December, mentions the death of *Bomboa*, one of the Madagascar youths educated in London, on the coast of Tanaitave, near the beginning of the last year.

Greek Benefit.

ONE half of the profits on all cash sales of Goods, sold next Friday, at our store, No. 62, Genesee-street, will be refunded to the Greek Committee, in New-York, for the benefit of suffering Greece.

Shearman & Thomson.

Utica, Feb. 6, 1827. 6

Cobb's Spelling-Book.

HASTINGS & TRACY have just published and offer for sale, an edition of Cobb's Spelling-Book. This Book contains more than twice as many words as any other Spelling-Book in use. It is emphatically a *spelling*, and not a *reading* book; and a correct one, on the principles of Walker. No other Spelling-Book has been conformed strictly to Walker's principles, though many have assumed them as their standard. It sells at the same price, by the dozen or single, with Webster, Marshall, &c., and is unquestionably better than either.

Utica, Jan. 6, 1827. 6

Twenty Dollars Reward.

LOST, the 7th December last, a common travelling TRUNK, 2 1-2 feet long, and covered with a Spanish hide. The name of the Subscriber was written on a card and nailed on the top—but it may have been torn off. It contained one suit of Clothing, other articles of Wearing Apparel, some Silks and Lace, and many Papers of no consequence to any person but the owner. The Trunk was supposed to have been put on board the wrong stage at Syracuse, and to have gone east. Any person delivering the Trunk and contents to J. Parker & Co. Utica—J. M. Sherwood, Auburn—C. H. Coe & Co. Canandaigua, or to the Subscriber, shall receive the above reward, or Ten Dollars for the Papers. LYMAN WILMUTH.

Bushnell's Basin, Monroe Co.

Jan. 22, 1827. 4

NEW ESTABLISHMENT.

M. D. Parker & J. C. Hastings,

Have entered into partnership in the

Wholesale & Retail Grocery Business,

under the firm of

Parker & Hastings,

And have taken the Store lately occupied by J. C. Hastings & Co.

BEING entirely in the Grocery Line, and consequently purchasing their Goods in large lots, they are enabled to sell them at as low a price as they can be bought west of New-York, for cash or approved credit. They invite the attention of Country Merchants to the above, as they feel assured that it will be for their advantage to give them a call.

Utica, Oct. 24, 1826. 43

REMOVAL.

Parker & Hastings,

SINCE the late fire, have removed to the Store occupied by *Levi Cozzens*, next above J. Welles' Coffee-House, near the Canal, where they will be happy to attend upon the calls of their former Customers, and the Public generally.

Utica, Nov. 28, 1826. 48

Draper's & Tailor's Notice.

THIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

Revival Narrative.

JUST published and for sale, by HASTINGS & TRACY, A NARRATIVE of the REVIVAL of RELIGION in the County of ONEIDA, particularly in the bounds of the Presbytery of Oneida, in the year 1826. *Jan.* 16, 1827.

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

ELIJAH'S INTERVIEW WITH GOD.

On Horeb's rock the Prophet stood;
The Lord before him past:
A hurricane in angry mood,
Swept by him strong and fast
The forests fell before its force,:
The rocks were shivered in its course;
God was not in the blast.
'Twas but the whirlwind of his breath,
Announcing danger, wreck and death.

It ceased. The air grew mute; a cloud
Came muffling up the sun;
When thro' the mountains deep and loud,
An earthquake thunder'd on.
The frighten'd eagle sprang in air,
The wolf ran howling from his lair:
God was not in the storm.
'Twas but the rolling of his car,
The trampling of his steeds from far.

'Twas still again; and nature stood
And calm'd her ruffled frame;
When swift from heaven a fiery flood
To earth, devouring, came.
Down to his depths the ocean fled;
The sickening sun look'd wan and dead:
Yet God fill'd not the flame.
'Twas but the terrors of his eye,
That lighten'd through the troubled sky.

At last a voice all still and small,
Rose sweetly on the ear,
Yet rose so clear and shrill, that all
In heaven and earth might hear.
It spoke of peace; it spoke of love;
It spoke as angels speak above,
And God himself was here;
For, oh, it was a Father's voice,
That bade a trembling world rejoice.

From the Philadelphian.

The following opinion of Bishop White is extracted from his Memoirs of the Episcopal Church:—

"There are some religious people—it is surprising—who would introduce into metre psalmody, *the fashionable tunes of festivity and sport.* The reason offered is—Why should the best tunes be exclusively the property of Satan?—The author is not prepared to pass such a judgment on these tunes; which are not sinful, so long as they are used within the bounds of innocency. But if they be indeed the property of the aforesaid personage, let us be just even to him, and permit him to keep his own. Rational and evangelical devotion has no occasion for them, however suited they may be to the extravagancies of enthusiasm."

Miscellaneous.

From the N. Y. Observer & Chronicle.

PUBLIC SEMINARIES OF EDUCATION.

No. II.

In a few remarks hastily thrown together, and submitted to the consideration of your readers, I offered some objections to the establishment of a proposed seminary for the promotion of the health, knowledge and piety of the youth of the Presbyterian church.

Permit me further to remark, in the same desultory manner, that I cannot think the proposed seminary is intended to be exclusively for the youth of the Presbyterian church professedly pious. If this were the fact, the scheme would indeed be original in its character. No denomination of Christians of which I have any knowledge, have conducted preparatory education on a scale so contracted. While each sect has managed education according to its own principles, they have all admitted to the benefits of their schools youth of their own denomination, and also others, not professedly pious—believing that such youth might receive profit from the moral and religious discipline of the institution. And in this way many of the most useful schools and colleges in christendom have originated. I presume the same principle will be retained in the proposed seminary; because it is intended for "the youth of the Presbyterian church." And if this be the case, it will not differ in principle from colleges already in existence. It can excel them in its moral influence, only by the vigilance, fidelity, and zeal of its instructors, and by the wisdom and adaptedness of its subordinate regulations. Other means of moral and religious improvement, and those the most important, such as the faithful preaching of the gospel, recitations and explanations of the holy scriptures, meetings for conference and prayer, personal and private conversation on moral and religious subjects, are already employed. A new institution, however carefully guarded, will also be subject to the same causes of corruption which others experience, arising from the habits and character of the youth admitted. From a long course of observation, I have come to the conclusion, that our colleges are very unjustly blamed as the cause of the corruption and ruin of youth, whose character becomes developed and fixed during their collegiate course. The causes lie deeper and more remote than is generally supposed. It is important that these causes should be known, in order that remedies may be applied where alone there is a probability that they may be effected.

In the first place, I suspect the dangers existing in colleges to the morals and piety of youth are greatly magnified. Having children of my own to educate, I have not neglected to notice those situations which promise the greatest security to good morals. I have seen families whose sons have been kept under the paternal roof until they arrived at maturer years, and in many instances I have seen those who were docile and moral until they were fifteen or sixteen years of age, casting off parental restraint, and becoming idle, and dissipated, and ruined in the daily sight of a mother's tears. Over such cases, the broken-hearted parent mourns in silence, because he has no one to blame except himself. But if the same thing occurs at a place of public education, he never ceases to hate and abuse the institution where his son was ruined. I have seen other youth, sufficiently promising until the same age, placed in counting-houses or mechanic shops, and the same melancholy results have ensued. In these cases, the parent perhaps blames the individual merchant or mechanic under whose care he had placed his son; but he never thinks of condemning the whole profession or occupation as fatal to piety and morals. But all parents whose sons have turned out badly at college, with one voice condemn the institution as the cause of their ruin.

Now—I do suspect, that if the same number of youth in other circumstances were taken and compared with those who are educated in our colleges, that in point of morality and piety the result would be in favour of the latter. An actual comparison of this kind is the only fair method of forming a just estimate of the moral tendency of the different situations in which youth are placed; vague and indefinite observations often deceive us.

In the common estimates formed on this subject, no account is taken of the number of youth who form industrious and virtuous habits, or of those who become really pious while at college. I know there is danger, great danger in our public literary institutions; but danger is not confined to them. It is not there alone that young men, and even boys, (detestable as the practice is), "smoke segars and chew tobacco." The seeds of moral corruption are usually sown at a much earlier period than the day of matriculation in a college catalogue. Not unfrequently they are implanted in the nursery or in the primary school, or in the academy. I will say nothing of the bad management, or of the excessive indulgence, of the child when under its mother's immediate care. It is an admitted fact, that a bias may be given at this early age, which will remain through life.

After this period, the parent is otherwise too much occupied, or too indolent, to instruct or superintend the instruction of his son. He is sent to school to have him out of the way. And if the parent would then resign him unreservedly to the care of a competent and faithful teacher, it would be well. But this teacher is too severe; that one too relax; this one exacts too much; that too little. The boy is removed from school to school, at the caprice of a parent who one day wishes his darling son to know every thing in a few months, and the next is afraid his health will be ruined by too close application to books.

The same parental caprice attends the ill-fated lad, when he is sufficiently old to enter a grammar school or academy, whether he is sent as a day scholar or placed in the family of his preceptor. Sometimes a school is selected because it is cheaper; sometimes because a new plan is proposed—a wonderful improvement is introduced, teaching things in a short period: Geology, mineralogy, chemistry, astronomy, are all made familiar to a boy who perhaps cannot read or write his mother tongue with accuracy, or make the simplest calculation in old fashioned arithmetic. Believe me, quackery is not confined to medicine, and valetudinarians are not the only dupes in the world. Before the teacher has had an opportunity to know the disposition and capacity of his pupil; he is removed and committed to other hands. Amidst these changes it usually happens, that the instructor who teaches one thing thoroughly before he commences another, has the mortification to see his desks vacant, and his school deserted.

But it will be said that this injudicious management of parents affects only the intellectual improvement of their children; their moral habits are the great subjects of anxiety. Admitted. But let it be remembered that intellectual and moral habits are more intimately connected than is usually supposed. A boy whose studies are unskilfully directed, generally contracts a dislike to his books, and seeks for something interesting in the society of the idle and vicious; and no restraints you can impose, will change his propensities. I repeat it—regular, industrious, mental habits, are intimately connected with good morals.

It may seem that I have forgotten "the proposed seminary." Be it so. I am not so anxious to oppose the suggestion of your correspondent, as I am to point out the practical errors that exist on the subject of education: and perhaps in the end I may be found the warmest, though not the ablest advocate of a new seminary. I wish the subject to be rightly understood, and to convince parents that they ought not to expect so much from any institution as from their own prudent and faithful exertions. *Here, at home, at the parent's fire-side*, exists the bane which poisons the rising age. Z.

From the Connecticut Observer.

ANTICIPATIONS.

When we turn from the past to the future, the prospect is brighter still. The church has the word of God on her side. The change predicted in the figure of "new heavens and a new earth, wherein dwelleth righteousness," makes haste. The preparations which for so many years have been making to produce it, are far enough advanced to give satisfactory proof that they are adequate to the end. Faith has almost given way to sight. The Spirit is coming down like rain on the mown grass. Knowledge is greatly increasing. Commerce is doing her part of the work. Science and the arts are bringing in their contributions. The new facilities of communication between distant parts of the earth bear on the same object.

The change will come. *Wars will cease.* Commerce is raising up a large and wealthy class, whose interests require peace; and as it is in a degree true now, so it will be more true hereafter, that governments must be swayed not by the love of war and conquest, but by the commercial interests of their subjects. If republican forms of government shall generally prevail, they will favour peace; for they will dry up one most copious fountain of discord among nations—disputes about legitimate succession to the throne; and the people, who bear the expense, and shed the blood, and endure the privations—not governments—will decide the question of peace or war. And if a republican form of government should not prevail, still the diffusion of knowledge, and the elevation of the mass of the people by the operations of commerce, will form a public opinion and give a weight to it, which Kings will not lightly disregard. Knit together, too, as Christians of different denominations are, by the missionary spirit, they will cry out against rashly drawing the sword against their brethren. Antipathies and political prejudices will be cast off, as they run side by side in the same heavenly race; and it will not be possible to kindle in their hearts a spirit of war, by declaiming on former aggressions. They will not endure to see missionary operations impeded, the wheels of the chariot of salvation obstructed and even rolled back, merely to gratify the ambition or revenge of their rulers.

The change will come. *Nations will be essentially free, whatever may be the form of governments.* Knowledge is fast extending; but this alone will not make freemen. Extensive acquisitions and powerful intellects, burning eloquence, the loftiest and sweetest poetry, have existed under the reign of despotism. But the book of liberty, the Bible, is extending its influence. That book which roused the spirit of Luther to think and act freely, when the sway of tyrants was complete over the bodies and minds of all the world—which led men searching for liberty of conscience, to inquire into the claims of Kings and Popes, and to assert their civil rights—this book still retains its efficacy, and is diffusing the same influence over the minds of men. Whether the members of a republic, or the subjects of a monarch, walking in its light, the nations of the redeemed will enjoy, even here, "the glorious liberty of the sons of God."

The change will come. *Heathen nations will become the followers of Christ.* The work has been begun successfully and systematically. The principle of *voluntary association*, which the experience of ages has shown to be powerful when applied to the secular business of men, and which has long been applied to sustain the regular institutions of religion, is now applied to the business of converting the nations. Out of individual weakness it brings aggregate strength; and as in well organized armies, it operates with concentrated energy. So long as the feeling peculiar to the age, the feeling that *something must be done*, pervades the hearts of the christian world, and so long as they employ the power of voluntary association as wisely as the children of the world have done, and without the intrigue, the management, the corruption, which sometimes are seen in secular affairs, no obstacle can stop the work.

The change will come; and whether individual happiness—the lengthening out of human life, through the improvements in science and the arts—social happiness—plenty, from the absence of wars and vice, and immoralities and crimes—national prosperity attending knowledge, and competence and piety—whether any or all of these are spoken of, there will yet be "new heavens and a new earth, wherein dwelleth righteousness." And though time should be prolonged beyond our day—even though this year the angel of death should say to any of us, "Time with you shall be no longer;" if we are steadfast, and abound in the work of the Lord, we shall shout among angels in heaven—"Glory to God in the highest—on earth peace—good will among men."

AMHERST COLLEGE.

We have received, by the politeness of a friend, "The substance of two Reports of the Faculty of Amherst College, to the Board of Trustees, with the doings of the Board thereon." The first report was exhibited by the faculty, at the annual meeting of the Board of Trustees, August 21, 1826. The trustees passed a resolution, requesting the faculty to draw up a specfic plan of improvement, upon the basis of their report, and present it for consideration at a future meeting of the board. At a special meeting of the board, Dec. 6, 1826, called for the express purpose of receiving & acting upon some specific plan of improvement, the second report was presented and ordered to be printed. The faculty propose that the terms of admission should remain as they now are, and that the "present classical and scientific four years course" be continued. But they propose a parallel or equivalent "new course, equally thorough and elevated with this, but distinguished from it by a more modern and national aspect, and by a better adaptation to the taste and future pursuits of a large class of young men, who aspire to the advantages of a liberal education. They further propose, "A department devoted to the science and art of teaching, but more especially at first, to *the education of School Masters.*" Also, "A department of theoretical and practical mechanics."

When received to full membership, after examination in the preparatory sudies, it is proposed that the student consult the wishes of his friends and his own inclination, and take his choice of the course he will pursue. The new course, by what ever name it may be called, should be fully equivalent to the course which we now pursue. It should fill up as many years; should be carried on by as able instructors; should take as wide and elevated a range; should require as great an amount of hard study, or mental discipline; and should be rewarded by the same academic honours." Of the plan of annexing a *partial* course to our colleges, the report says—"We do not believe that any such plan will satisfy an enlightened community." A part of the studies pursued, it is proposed, should be common to both courses: but after the Latin and Greek necessary for admission, those who select the new course, it is proposed, shall study only the French and Spanish, or French and Latin. There are other respects in which the new course would differ from the old. A greater prominence would be given to English literature; attention will be given to French and Spanish literature, by connecting this course of study with the recitations in those languages; experiments in mechanical philosophy will be multiplied and varied; the application of chemistry and the kindred branches of physical science, to the more useful arts & trades, will be shown; a course of familiar lectures upon curious and labour saving machines, upon bridges, aqueducts, &c. will be given; more time will be devoted to natural history; modern history to be attended to, especially the history of the Puritans, in connexion with the civil and ecclesiastical history of this country; and the elements of civil and political law, embracing the study of the American constitutions. To which may be added drawing and civil engineering. The report urges the establishment of a *new department* for systematic instruction in the science of education, and gives reason why such instruction could be better imparted at a college than at a separate institution. "The Board of Trustees expressed their cordial approbation of the general plan, and their design of incorporating the *new course*, substantially, as drawn out in the report, with the present four years' system; and to add the *Department of Education*, as soon as they can obtain the necessary means."—*Conn. Obs.*

ORIGINAL ANECDOTE.

The Rev. Mr. W. now a missionary at the Sandwich islands, a short time before he left this country, took passage from New-York to New-Haven in a packet. In the evening, a company of fellow passengers, who were quite profane, gathered round a table, on which was the only light burning in the cabin, & soon became deeply engaged in gambling. Mr. W. after reflecting some time on the best means of reproving them, drew a bible from his trunk, and politely requested that he might have a seat at the same table for the purpose of reading. The sight of the bible at once stopped their swearing; and after gambling in total silence about ten minutes, they all left the table and went upon deck; thus evincing that the *silent reproofs* of a good man, with the bible in his hand, are too loud and too pointed for a guilty conscience to endure.—*N.H. Repos.*

INDIAN SCHOOLS.

The Rev. Mr. Osgood has petitioned the Parliament of Upper Canada for legislative aid to establish schools among the Indians, and in the destitute settlements of that province. The petition was referred.

Carpets—Carpets—Carpets.

No 62, Genesee-street.

Shearman & Thomson,

HAVE received, in addition to their former Stock, a great variety of patterns of Ingrain and Brussels CARPETING, which they pledge themselves to sell at New York prices.

Utica, December 19, 1826. 51w6

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.

May 24, 1826.

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail

Feb 3. 1826. 3tf

For Sale,

THE HOUSE AND LOT situated in the village of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of

CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz: The one occupied by Jabez Miller, and the one occupied by Dennis Neilis, both situate on the southerly side of Broad street, between Franklin and John streets, that the payment of five dollars, at which sum John R. Bleecker was assessed, for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the 9th day of May next, at the house of Gurdon Burchard, in said village, at ten o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with interest thereon, and the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Dated November 7, 1826. 45

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

83 Genesee Street.

Utica, June 23. 79tf

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash.*

Utica, August 12, 1826. 11tf

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 6tf3

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, *viz.* The one occupied by Samuel A. Sibley & Co. situate on the easterly side of Genesee street; the one occupied by William Alverson, situate on the corner of Genesee & Broad streets; those occupied by Isaac N. Meacham, David C. Van Cott, Daniel and Morgan James, John Newland, Thomas Broadway, Henry Hickcox and Aaron Egleston, situate on the southerly side of Broad street, between Genesee and John streets; that the payment of fifty dollars, at which sum John R. Bleecker was assessed for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street, to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village;—and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the first day of May, 1827, at the house of Gurdon Burchard, in said village, at 10 o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, upon consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement, and advertising. H. W. OSBORN, *Collector.*

Dated October 31st. 1826. 44

NOTICE is hereby given, to the owner or owners of the lot No. 119, together with the buildings thereon, situate on the northerly side of Broad-street, in the village of Utica, at present occupied by the Rev. Mr. Johnson, that the payment of seventy dollars, at which said lot is assessed, for pitching and paving said Broad-street, is required by the trustees of the village of Utica, to be made to the treasurer of said village; and in default of said payment, said lot will be sold at public auction, on the 21st day of June next, at the house of Gurdon Burchard, in said village, at ten o'clock in the forenoon of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with the interest thereon, the cost of appraisement and advertising.

H. W. OSBORN, *Collector.*

Dated December 19, 1826.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.